

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Compulsion is contrary to the will of God. Free agency is God’s plan. Men must in the exercise of their own agency choose between good and evil if they would make progress.”—RULON S. WELLS.

No. 25, Vol. 96

Thursday, June 21, 1934

Price One Penny

THE POWER OF THE SABBATH DAY

ELDER HYRUM W. VALENTINE

IF there is anything we all need more than any other one thing in the world today it is spiritual growth, spiritual development—a greater realization of spiritual values. I know of nothing and no organization or institution that we have in common that is more intended to bring about this than religious worship on the Sabbath day.

From Sinai came thundering forth: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work.” How fine it would be, how helpful it would be, how spiritual it would be, if everywhere, from one end of the world to the other, we might have a sacred Sabbath day.

I am not speaking now of a technical Sabbath day as between Sunday and Saturday. I am speaking of the Lord’s day. Anciently it was given as a Sabbath day and so observed. In the meridian of time the Son of God established the Lord’s day, and from that time until now, generally, throughout the Christian world, Sunday has taken the place of the ancient Sabbath day.

I care not whether it be the Sabbath day of old or the Lord’s day of the meridian of time, but I am concerned that one day out of seven shall be devoted to spiritual growth and spiritual uplift.

In the thirty-first chapter of Exodus there is a statement regarding the Sabbath day that I wish to read, and about which I desire to make some comment.

And the Lord spake unto Moses, saying,

Speak thou also unto the children of Israel, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.

What would you give to know absolutely in your heart that the Lord is God and that sanctification to the children of men comes through God and through His Son Jesus Christ; the Lord and Saviour of the world? The Sabbath day is a sign and a covenant unto the people to that effect. "Ye shall keep the Sabbath day, for it is holy unto you." Too many times I feel that we are obsessed with the thought that we observe the Sabbath day for the pleasure of the minister, or the preacher, or the bishop, or the officiating authority of the Church. The Lord says: "It is holy unto you"—to each of us individually. If we are to have spiritual growth we must have some time and some place that this spiritual attitude may be cultivated, cared for and nurtured. I am firmly convinced that the Sabbath is holy unto the children of men and our spiritual condition will be measured very much by the observance we give to the Sabbath day. It is not only a sign, but a covenant with the Lord. Six days may work be done, but the seventh is the Sabbath of rest, holy to the Lord.

Most of us now have accepted the Sabbath of rest, and we rather insist that we do not labour and work at our usual toil on the Sabbath day. But in our observance of that day of rest, do many of us still err. We very often do things that are just as much, if not more detrimental to spiritual growth than would be the pursuit of our usual occupation. I knew a man once who said constantly and continuously, "I cannot help it; I am a sport." And so he found his way to the cricket match, or the football game; or he found his way to the brook, fishing; or he found his way to the swimming bath in recreation; or to the resorts.

BUT let us read again: "The Sabbath is a day of rest," rest that is holy to the Lord. And so I say this: You may place the interpretation as to what is holy and what is unholy, what is wholesome for spiritual growth and development, and what is contrary to spiritual growth and development, and then make the application. But I charge you in all seriousness and solemnity that the Sabbath day was instituted and set apart in ancient days for the spiritual uplift and growth of the children of men, the children of God; and it was continued in that same spirit by the Saviour of the world, the Son of God, Jesus Christ. Your interpretation and application of the Sabbath should be tempered by this realization.

Not only is the Sabbath a weekly day of rest and spiritual refreshing, it is also a sign that the earth was created by God in six days, and that He rested on the seventh. In this day of more or less dubiety, contention and diversity of opinion, would it not be a fine thing to anchor every man and every woman in the universe to the thought that God did indeed create the heavens and the earth and the seas and the fountains of water, and that the crowning event in all that creation was man in His own image, and that He is in very deed the Lord of creation and the Father of our spirits? What finer anchor could any man have than a present consciousness of that fact and those conditions?

If we could bring the spirit of the Gospel of Jesus Christ into the heart of every man and every woman to that extent that it would be the moving power and force in their lives, we would

do what otherwise can never be done; we would solve the situation that is confronting us with the poor and the bewildered and the distressed on the one hand, and wealth and power and affluence on the other.

Some people have said and honestly meant it, that our scientific inventions have rather been a curse, that our mechanical contrivances have displaced labour, causing that men are wandering to and fro looking for employment that is not to be had. What particular invention, or what particular discovery of truth has been detrimental to the human race and the human family? No discovery, no invention has been detrimental to the human race except as it has come into the clutches of some self-centered person or individual and has been used for crushing out the very privilege and opportunity of earning one's bread by the sweat of the brow.

I am sure that I am putting it conservatively when I say that with the modern improvements and inventions we need work only three hours a day. I am sure that the average man can accomplish more in three hours than his grandfather accomplished in eight or ten, because of the conditions that have come. Why not do this little service for material things, the bread we eat and the clothes we wear, and then devote a major portion of our time in caring for this spirit child of God? That is the real living, vital energy in the bodily tabernacles which we behold.

TO the Prophet Joseph Smith, through whom the Gospel of Jesus Christ has been restored in this age in which we live, the word of God has come, not contradicting the word of God as it came through Moses regarding the Sabbath day, but giving us another angle. I have already stated, and I wish to repeat, that we have reached the point where we rather insist that the Sabbath day be given to us; but having reached that point through the ages that have passed, we have at the same time reached the conclusion that it is our prerogative to assert how that Sabbath shall be exercised. May it please God that the testimony of the Prophet Joseph Smith may ring out like the words of Moses from Sinai as to what we may do, that the purpose of the Sabbath day may be realized in our lives and in our day and time:

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

For verily this is a day appointed unto you to rest from your labours.

Now let me just interject what the Sabbath day has given us with respect to that rest. The rest that you may enjoy on the Sabbath day must be holy before the Lord, and he who insists from his employer that he be given the Sabbath day, and at the same time applies that Sabbath day to his own convenience, to his own unholy and unrighteous purposes, is a violator indeed of the spirit and genius of the Sabbath day, the Lord's day, and he will come under condemnation.

Nevertheless, thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins before unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

I am delighted to find such men as Thomas A. Edison, such men as Joseph Steinmetz—who is recorded as the greatest electrical wizard of the age—and such men as Dr. Robert A. Millikan, head of the American Institute of Science, expressing this thought on spirituality. Steinmetz said :

The greatest power of all is in our midst untouched today. I refer to the spiritual power which comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of the observance of the Sabbath day, and the need of family and public worship. To these America owes her progress and growth. Today this power is temporarily forgotten.

Thomas A. Edison said :

If there is a God he will not permit us to advance much farther materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or any force goes off on a tangent or a rampage there is a smash. This applies to America as to every other nation.

I wonder if we haven't gotten into a smash, and if in vain we are not trying to legislate ourselves out of a smash that can only be corrected by spiritual values and spiritual education.

Mr. Millikan says :

Religion, the integrating factor in the universe of atoms and molecules, of mind and ideals, matter and intelligence, is a religion which grows with the growth of human knowledge. Personally, I believe that essential religion is one of the most outstanding and supremest needs of the world today. One of the greatest contributions which any nation can make to human progress will be to furnish an example to the world of how the religious life of the people can evolve intelligently, wholesomely, inspiringly, reverentially, completely divorced from all animosity, all superstition, and all unwholesome emotionalism.

My dear friends, I desire to testify that through the instrumentality of the Prophet Joseph Smith the Gospel of Jesus Christ, which is the very thing that Dr. Millikan is advocating and speaking for, has been restored to the children of men and is taught in its fulness by the Church of Jesus Christ of Latter-day Saints. May God help us to appreciate the responsibility that rests upon each and every one of us to make spiritual values paramount in our lives, I pray in the name of Jesus Christ. Amen.—(Address delivered in the Tabernacle at Salt Lake City, Utah, May 20th, 1934.)

THE Lord has planted within us a divinity ; and that divine, immortal spirit requires to be fed. Will earthly food answer for that purpose? No. That divinity within us needs food from the Fountain from which it emanated. Principles of eternal life, of God and godliness, will alone feed the immortal capacity of man and give true satisfaction.—BRIGHAM YOUNG.

RELIEF SOCIETY HEAD IN ENGLAND

RELIEF SOCIETY workers in England, for the first time in the history of the British Mission, have had the privilege of extending a welcome to a general president of their Church-wide organization. On June 13th, Sister Louise Y. Robison, who for the past six years has directed Relief Society activities throughout the Church, landed at Plymouth for a brief visit to England. She is enroute to France to attend, as a delegate from America, the quinquennial meeting of the International Council of Women, to be held in Paris July 2nd to 12th inclusive.

Sister Robison, with President and Sister Hugo D. E. Peterson, recently appointed to head the Swedish Mission, was met at Plymouth by Elder Stephen L. Dunford of the Bristol District. From there she proceeded to London, where she received official welcome from President and Sister Joseph F. Merrill of the European Mission, and President and Sister James H. Douglas of the British Mission. Though London will be her headquarters during her stay in England, and will claim most of her time, it is expected that Sister Robison will find time to visit several representative Relief Groups in adjacent districts.



PRESIDENT LOUISE Y. ROBISON

Doubtless many of the British Mission Relief workers will have the privilege of meeting her and, in their assemblies, will receive the benefit of her experienced counsel in their organization problems.

The selection of Sister Robison as one of the nine United States delegates, representing the American National Council of Women at the international meet, is considered a signal honour to the Latter-day Saint Relief Society, since the delegation will include some of the most representative women in America.

Meetings of the International Council of Women are held every five years, and attract representatives from all over the world. Discussions aimed to promote peace and good will are given considerable prominence in the programme of the ten-day session, as the organization is committed to a policy of international peace. Subjects also expected to be treated include equality in education, opportunity in leisure, trends of the future, child welfare, economics, education, legal position of women, security through employment, international relations, social hygiene, and the place of women in the changing world. Lady Aberdeen, Countess of Tamar, who is president of the International Council, will preside over the coming Paris meetings.

Sister Robison was sustained as president of the Relief Society of the Church on October 7th, 1928, its seventh president. She

is an outstanding woman, gifted with spirituality, love and tolerance, and a pleasing personality that endears her in the hearts of all who have occasion to meet her. Under her energetic direction, the Relief Society has grown and prospered, and its agencies of help and loving service have expanded to meet the spiritual and material needs of each passing year. Her interest in social problems has taken her to many conferences and conventions. Last summer she was a delegate at the summer meeting of the American National Council of Women, held just prior to the dedication of the Relief Society memorial in Nauvoo, Illinois.

Sister Robison is interested in the progress of women the world over. Consequently, she has a vision of great work to be done, and the courage to do her part. Her experience and the exalted philosophy of the Society she represents will make her a valuable advisor at the July meet in Paris.

ARE WE GOING FORWARD OR BACKWARD?

PRESIDENT JAMES H. DOUGLAS

A SHORT time ago I sent a questionnaire to the district presidents and asked this question: "Are we going forward or backward?" In each instance the reply was, "We are going forward; we are progressing; we are gaining a little here and a little there."

Line upon line, precept upon precept, step by step, the Church has grown from the day it was organized, on April 6, 1830, with but six members. By September, 1830, the Church numbered sixty-two persons. It might be difficult today to name the exact membership of the Church as it has grown in the last one hundred years. But roughly estimating, we may say that there are at present 750,000 adherents to the Mormon faith. Considering those who may have departed from the faith, and those who have died, it is very possible that the Church may have entered upon its books approximately two millions of people.

From the very small beginning, the Church, with all its trials and difficulties and persecutions, has steadily grown until it is, in a measure, fairly well known throughout the civilized world. The first stake of Zion was organized August 17, 1834, in Kirtland, Ohio; and Joseph Smith, the Prophet, was its first president. Today there are 104 stakes of Zion, 935 wards, 79 independent branches, 36 dependent branches, and a total of 1,050 wards and branches in the stakes of Zion. There are 31 missions and 875 mission branches, and 206 districts. (These statistics are from the annual report for the year 1933.)

It is said that in America the Latter-day Saint Church is growing faster than any other religious organization there, compared with its numbers. This same report of 1933 shows that 23,369 baptisms took place during 1933. The British Mission is not an exception to any other mission in the Church, as to its growth. There have been nearly five hundred baptisms in the British mission during 1932, 1933, and thus far in 1934. Since we have had all of our missionwide boards organized, we not only have the various district and branch auxiliaries, organized

completely, but we have in these auxiliaries the various divisions. Owing to the scattered conditions of the members of the Church in the British Mission, there are no organized quorums of the Priesthood, neither the Aaronic nor the Melchizedec. But there are 1,056 persons holding the Priesthood in Britain, and if they were centralized, that is, if the people lived closer together, a number of quorums could be organized. This condition could prevail also with reference to a stake of Zion and various wards, but owing to the scattered condition, we are divided into districts and branches, not enough members in any one of them to organize quorums of the Priesthood.

Perhaps the strongest auxiliary organizations that we have at the present time are the Relief Societies and the Sunday Schools. They are both making very rapid strides in their respective work, and in the past year and a half a very special effort has been put forth in our other auxiliary organizations. In the Young Men's Mutual Improvement Association, instead of having all meet in one class, namely, the Adult, we now have many M Men classes, and now a very splendid forward movement is being made with the Boy Scout work. In the Young Ladies' M. I. A. division, we not only have the Adult, but we also have many Gleaner and Bee-Hive classes organized, and in the Primary we have the Trail Builders, Sea Gull Girls, and Zion's Boys and Girls. We are undertaking to carry on in the British Mission as nearly as possible as we do in the stakes of Zion. But being widely separated makes it more difficult to function in these organizations than if our members were living closer together. However, with the efforts we are now putting forth in these various auxiliaries, from the Relief Society to the Primary, the Church is sure to be strengthened and the good work of these organizations is bound to have its effect upon the community.

THROUGHOUT the British Isles a much better feeling prevails now than ever before, with reference to the Latter-day Saints—unless it was at the beginning of the expounding of Latter-day Saint doctrines in the very early days before persecution and strenuous opposition began. Practically all newspaper articles now appearing in the various cities indicate that these papers are fair and favourable. To be sure, if a little item of a sensational nature is uttered, it is grasped quickly and published. On the other hand, at our district conferences, when newspaper representatives are present, their reports appear consistent and Christian-like.

The Green and Gold Balls that have been given in various sections of the mission have been a complete success. The one given in the Welsh district this winter was outstanding in that the Mayor of the city was present and made some very complimentary remarks. He seemed to be delighted to be present, and with others, enjoyed the occasion.

In every branch and district of the Church, conditions are improving. Nearly all of the branches now have better halls in which to worship, and it is the aim of the Church officials to improve these branch conditions from time to time as circumstances will permit. One of the greatest assets to the Church would be a nice little chapel with suitable auxiliary conveniences in every

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THURSDAY, JUNE 21, 1934

EDITORIAL

SMOKING AMONG WOMEN

PERHAPS one of the most striking evidences of the new "feminine freedom" is smoking among women. Not so many years ago a respectable woman was seldom, if ever, seen smoking in public. But any non-smoking traveller on British trains is quickly made aware that a change has taken place. Smoking compartments on the trains are now much more numerous than non-smoking ones. On most trains there are always from five to eight smoking compartments for every non-smoking compartment. And a little observation shows that smoking divisions are usually more crowded than non-smoking ones, notwithstanding the relatively small number of non-smoking divisions. Men, women and children crowd into the smoking cars without hesitation. Smoking among adult train travellers, male and female, appears to be almost universal.

Another evidence of widespread smoking among women was given the other evening by a B. B. C. speaker who was talking into the microphone on a phase of the economic situation in Britain. He gave figures showing the amount of money that was spent for various items during the last five-year period as compared with amounts spent in the previous period. Expenditures for tobacco had very greatly increased. The speaker said this was due to women taking up the smoking habit.

To those who understand and believe in the divinity of the Word of Wisdom, the situation relative to smoking, especially by women, is alarming. What will the results be? In the revelation the Lord said that tobacco "is not good for man." He does not tell why. The revelation was published in 1833. Since that time science has found out why tobacco is not good for man. It contains poisonous ingredients, some of which, as nicotine, are deadly poisons. And a careful study of the effects of smoking by qualified and capable investigators, has determined beyond all question that "tobacco is not good for man." Habitual smoking, especially by growing boys and girls, is very harmful, mentally as well as physically and morally.

It is not our purpose now, however, to enter into a general discussion of the deleterious effects of smoking. We shall limit our discussion at this time to a few remarks concerning smoking by women, among whom the habit has been growing apace during recent years.

Now, that women are affected in ways peculiar to their sex is be-

ginning to be understood. But due to the recency of the general smoking habit among them these effects, peculiar to women, have not to a great extent been widely known. There are a few specialists, however, who have given special attention to this subject. May we make a few quotations from writings of two or three doctors qualified to speak? Dr. George Thomason wrote: "extensive studies and observations by unprejudiced medical men have made most apparent the terrible damaging effects of tobacco upon childlife through all its phases, from conception to birth, and upon mothers in the matters of conceptions, abortions, and still-births." Dr. Herbert Tidswell, member of the Royal College of Surgeons, made a study of these matters and found that smoking by expectant and recent mothers was especially harmful both to them and to their unborn or new born children. Doctors Kostal of Vienna and Etienne of Nancy, France, also came to similar conclusions. Doctor Lichty says: "Nicotine saturated and poisoned protoplasm tissue cannot beget a standard healthy protoplasm."

Dr. Hugh S. Cummings, United States Surgeon General said: "If American women contract the smoking habit, as reports now indicate they are doing, the physical tone of the whole nation will suffer. The habit harms a woman more than it does a man." And Dr. D. H. Cress of Washington wrote: "When women take up with this practice of smoke inhalation the race will be doomed. . . . For both man and wife to be addicts to smoke inhalation is destructive of everything that is good. Children born to such a pair *had better never have been born* (italics ours). Anything that is injurious to the child after its birth is especially injurious to it before its birth when indulged in by the pregnant mother."

Do we see the picture? A helpless, unborn babe is being poisoned in its mother's womb by her thoughtless or slavish indulgence in the filthy practice of cigarette smoking. With its delicate heart, kidneys and other vital organs already drugged and stunted by the powerful nicotine poison, do we not see with the doctor that the new babe enters the world under a severe handicap? What can we think of a mother who will knowingly poison her unborn child? But the effect upon the child is the same whether the mother knowingly or unknowingly poisons it by the deadly nicotine of tobacco smoke. From such a crime all expectant mothers should flee in horror. What a pity mothers are so thoughtless, or weak, or ignorant, or wilful as to severely handicap their babies.—M.

NEW HEAD FOR DANISH MISSION

ANNOUNCEMENT has come from the First Presidency of the appointment of Elder Alma L. Peterson, of Ogden, Utah, as the new head of the Danish mission. Elder Peterson succeeds

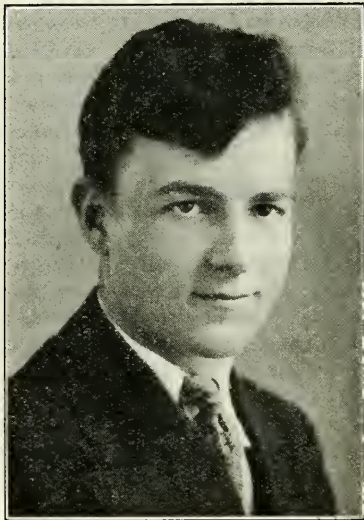
President Holgar M. Larsen, who has directed the Danish mission since 1929.

Elder Peterson has been an active Church worker in Mt. Ogden Stake for many years. At the time of his appointment he was serving as the stake genealogical chairman. As he served previously in the Danish mission from 1910 to 1912, he goes to his new position understanding the work and well qualified for it. Accompanied by his wife, Sister Eliza Peterson, and two daughters, Lillian and Le Moyne Peterson, Elder Peterson expects to reach Copenhagen late in July, at which time President and Sister Larsen and family will return to their home in Logan, Utah.

HIGHLIGHTS IN LOCAL LEADERSHIP

THOMAS IRVIN WATKINS

IT is Saturday afternoon. The hour is five o'clock. The place we are going to take a glimpse at is any one of the five branch halls of the Leeds district, depending on what Saturday it is—and this is "Bradford's turn." We enter, maintaining silence, for the meeting we are visiting is being conducted according to "recognized rules of order."



THOMAS IRVIN WATKINS

Young men, three in number, are seated at a table, facing half a dozen others. In session is the "Leeds District M Men Organization," a unique pioneering project in the interests of future Y. M. M. I. A. work purposeful. "Self-government through self-expression" is written on every face. It is with breathless interest that we focus our attention on the proposition that a banquet be held, July 28th.

Reluctantly, with a good look at the men present, we leave this Saturday affair, and jump into the middle of the following week. We now prepare to attend a Priesthood meeting of the Bradford branch. Here, twice each week, the Priesthood of the branch meet; once for studying, once for branch visiting. Among those present we see a familiar face or two from Saturday. We recognize Brother Thomas Irvin Watkins of the Branch Presidency as the busy secretary of our previous meeting—the Leeds M Men.

Tonight is "visiting night," and Brother Watkins explains things to us. Branch Honour Day is near at hand, the district "Originality Contest" and other events are in the offing—and there are many of the 276 on the branch books to be contacted. As the half dozen serious-faced young men go out, two-by-two, as directed by their branch president, we observe that a dip into the workings of the various organizations of the Church serves to give a true picture of the men who compose them—men who can follow as well as lead, and Thomas Irvin Watkins is a typical example of the young and coming men of Leeds district. Sunday School teacher, Mutual worker, Priesthood bearer, he stands at the age of twenty years as a testimony to the divine imprint of a Church that moulds men.

Born at Thackley, Yorkshire, July 6, 1914, Brother Watkins went through the boyish experiences that all Mormon youth enjoy—including an unsought-for invitation to fill up the time in a Sacrament meeting at the age of fourteen, when a scheduled speaker failed to appear. We can well imagine the spiritual impetus that stamp-collecting and other hobbies received during the week that followed!

The years 1924-32 found Brother Watkins at Bradford's Belle Vue High School, looking forward to the day when his dream of attending a medical school should come true. With typical Latter-day Saint tenacity, he set out to realize his objective. After days spent with the school fifteen (rugby) as "scrum half," with occasional ventures in debating, his dream was realized. In October of 1932, he entered the Medical School of Leeds University. Persistent effort had thus far marked his studies as witnessed by an incident during his high school career: Wishing to improve a previously satisfactory score, he took the examinations for Matriculation and the High School Certificate a second time. Four years hence, he hopes to emerge into the field of medical practice with the degree of M.B., Ch.B.

But, fine a field as his chosen profession offers for service, Brother Watkins's ideals strike deeper. "In order that his life might render the finest service to humanity," as his M Men pledge directs, he some day hopes to realize a life-long ambition to receive and answer a full time missionary call, at home or abroad. In the meantime, studying, working, developing, Brother Watkins is actively doing his daily bit to place our local organizations on a footing where they will be in a position to delve deeper into the fields of life and give many other young men the spiritual training and channels for growth more efficiently, that he so gratefully appreciates, and has benefitted from since that day in 1914's July. Brother Thomas Irvin Watkins is firm in the belief that Zion is where are the pure in heart. He is one of a fine, far-sighted group of men who are faithful in their desire and conviction to build Zion "here" and "now."—G. HOMER DURHAM.

ELDER JAMES H. WALLIS RECEIVES NEW MISSION CALL

OF interest to saints in the British Mission is word of the appointment of James H. Wallis as travelling patriarch to several of the missions of the United States and Canada. Announcement of Brother Wallis's call to mission service was made by the First Presidency on May 15th. Sister Wallis will accompany him into the missions, and will serve as a special missionary representative of the Relief Society General Board.

Brother and Sister Wallis began their new mission labours in the Canadian Mission where, with President John V. Bluth, they commenced a mission-wide tour about June 15th. It has not yet been determined the number of missions that Patriarch Wallis will visit, but it is expected that he will give blessings to several thousand members of the Church in the American and Canadian missions to whom the services of a patriarch have not heretofore been made available.



PATRIARCH AND SISTER JAMES H. WALLIS

This will be the sixth mission that Brother Wallis has served. Twice, prior to his recent mission to Great Britain, he did proselyting work in England. During his recent stay in England, from early summer of 1931 to July of 1933, in the capacity of Patriarch he gave blessings to nearly 1,400 saints. In addition to his Patriarchal duties he was director of publicity for the European Missions, and served as associate editor of the *Millennial Star*. Sister Wallis acted as second counsellor to Sister Leah D. Widtsoe on the European Mission Relief Society Board.

Since returning to America, Brother and Sister Wallis have been occupied in ward and organization work. Brother Wallis was recently chosen president of the British Mission Society, formed at the last general conference of the Church, an organization composed of all saints and elders who have lived or laboured in the British Mission.

For the benefit of the many British friends of Brother and Sister Wallis, the *Star* takes pleasure in publishing the following communication received from them prior to their departure for their new field of labour :

TO THE SAINTS IN GREAT BRITAIN

As you see from the *Star*, Sister Wallis and I have been called on another mission, and before this is published we will be in our field of labour. Sister Wallis will serve among the Relief Societies, and I have been called to officiate as traveling patriarch in the different missions.

We want to thank all those who have been so faithful in writing to us. We have endeavoured to answer each letter we have received, but there are many yet unanswered. In our letters we have endeavoured to encourage the saints to continue faithful to the work of the Lord, and to "hold fast to the iron rod"; to cultivate love for each other, and to be loyal to the Priesthood; to labour actively and unselfishly for the cause of Truth; and to be an example of righteousness to their neighbours and friends. We point, without boasting, to the years of service we have given to the Church, and ask the saints to be as willing to respond to any call made upon them, without thought of cost, knowing that in so doing they will receive eternal riches for their labours.

We feel that we never can render service commensurate with the blessings which the Gospel has brought us, and the testimony we have been given of its divinity. We feel we have indeed been honoured of the Lord in being called to labour in His vineyard.

Our address will be 36 Ferndale Avenue, Toronto, Canada. We will still appreciate hearing from our friends, even though we cannot promise any extended or regular correspondence, much as we would like to do so. We would, however, be glad to hear from those who have received any blessing or particular manifestation or testimony in connection with their patriarchal blessings.

We send one and all our affectionate greetings, and pray that you may ever remain "true to the faith."

Your co-labourers in the Gospel of Peace

JAMES H. WALLIS

ELIZABETH T. WALLIS

ARE WE GOING FORWARD OR BACKWARD?

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branch where the membership is of considerable proportions. Nothing would add more to the development and progress of the Church than suitable meeting houses adapted to the needs of the people. There our auxiliary work could be more successfully carried on and each division have its separate room in which to meet. These small chapels would be attractive to the stranger and inviting to the saints. Then if Church-owned buildings were distributed throughout the British Mission, there is not any

question but that they would be the means of increasing our attendance and adding to our membership. From this I do not mean to imply that there would be a spontaneous growth or a repetition of the days of President Woodruff or Elder Orson Pratt, and others, but there would be a gradual growth. A better feeling would prevail in the community, and people would be willing to attend, themselves, and permit their children to attend our primaries, and our various auxiliaries would grow and have a tendency to develop the great good for which they are intended.

For the past two years, I have talked some about M. I. A. Conventions. I believe the time is ripe now for these conventions, either annual or semi-annual, where the young people of both sexes could come together and discuss problems for the advancement of the auxiliaries they represent. If once we start these conventions, they will become exceedingly popular, and will, I feel sure, be the means of bringing our young people together from various districts where they will become acquainted with each other, and the work that they would do will be outstanding and very beneficial. In my best judgment during this summer, an auxiliary convention could be held that would be of great assistance and benefit to these organizations, and the Church in general.

There is no standing still with the work of the Lord. A forward movement in Priesthood work, Relief Society work, Mutual work, Sunday School work, Primary work, Genealogical work is at hand. Our board members of all these organizations are very enthusiastic, and ready to lend any assistance to any branch or district by way of suggestions and helps of every kind. In fact, it is the mission president's aim to have a capable, active member of some of these organizations visit every district and branch in the interests of all auxiliary organizations.

To the saints throughout the British Mission, I appeal to you for your support. I appeal to those who hold the Priesthood to be active, faithful, and dutiful, and to magnify their callings; and to those who have accepted the responsibility of leadership, to be on hand at all times to do their part. I appeal also to the saints to attend their Sacrament meetings, to pay their tithing, to observe the Word of Wisdom, to be examples to their neighbours. Be prayerful, be honest, and the blessings of our Heavenly Father will come to you and you will be richly paid for every effort you put forth. May heaven's blessings rest upon you all in your every endeavour to work righteousness.

M. I. A. BUILDING FUND CONTEST RESULTS

TO active, wide-awake Sheffield branch will be awarded the forty-shilling prize for the best group of ten ideals submitted during Period A of the M. I. A. building fund contest. So ruled the judges who read and classified the many contributions received in enthusiastic response to the contest's challenge for ideas. The efficiency and excellence of Sheffield's prize-winning plan is well attested by the fact that, by its application last year, over one hundred pounds poured into the coffers of the Sheffield building fund.

"Canvass inactive members to subscribe to an established build-

ing fund." This is the "single idea" that won twenty shillings for Derby branch in the other division of Period A of the contest.

The contest sponsors are very pleased with the mission-wide response to Period A of the contest—the getting of ideas for increasing branch building funds—and have intimated that they will have an important statement to make in an early issue of the *Star* concerning its continuation.

FROM THE MISSION FIELD

Transfers—On June 15th, Elder Dell R. Holbrook was transferred from the Scottish district to the London district, and Elder Bruce W. Hoggan from London to the Scottish district.

Doings in the Districts: London—Climaxing the past season's Primary activities in the North London branch was the Primary May Festival held at Mascot House on the evening of May 29th. A programme of songs, recitations, dances and pyramids led up to the crowning of the May Queen. Taking part on the programme were 25 Primary children, and an appreciative audience of 120 greeted their efforts with enthusiastic applause. In charge of the day's activities, under the direction of Primary President Winifred Moore, were Sister Mildred Poole and Brother Edward Finnigan.

Mascot House, tastefully decorated with the Mutual colours of green and gold, was the scene of North London's M Men-Gleaner Girl banquet on May 30th. The well-appointed dinner was planned and prepared under the direction of Sisters Helen Poole and Cordelia Hill. There were 32 present.

During the banquet, toasts, interspersed by community singing, and musical selections by Elder John D. Riggs, provided entertainment for the guests. The banquet over, dancing was enjoyed to the conclusion of the evening. In charge of the affair were Sister Mary Poole and Mr. Stanley Drake, presidents of the two organizations.

At services held in the Pitfield baths, May 26th, the ordinance of baptism was administered to Louvine Palmer and Henry Hoyle by Elders Keith L. Freeman and Andre

K. Anastasion. The services were under the direction of President Bart L. Christensen.

Bristol—Members of the Plymouth branch held their Spring branch conference on June 3rd. Speaking to the theme, "Jesus Christ and Mormonism," local speakers compared the philosophical and practical teachings of Mormonism with the teachings of Jesus during His sojourn on earth.

Hull—Two short plays, "In Our Stars," and "Saved," were the features of an M. I. A. social held in Grimsby on May 25th. Games and competitions completed the evening's entertainment, which was planned and directed by Sister Mary Ellen Kingswood.

The spirit of carnival characterized the Gold and Green Ball held in the social hall of the Hull branch on May 4th. Many came to enjoy the happy revelry, enhanced by carnival effects and favours, and to vie for the prizes in the dancing contests. To M. I. A. officers and to the Bee-Hive girls is due credit for the plans and arrangements of the memorable evening.

During the ceremonies of Bee-Hive Swarm Day in the Hull branch, May 9th, Charlotte England, representing the Branch M.I.A., presented Bee-Hive pins to Irene Despain, Hilda Twidale, Gwen Leadley, and Ada Simpson. Marion Summers received her award the following week. Sisters Amelia Ransom and Helen Bryant are in charge of Bee-Hive work in the Hull branch.

The Gainsborough M. I. A. Concert Party gave an entertainment for the benefit of the British Legion (Women's Section), on May 8th.

Their efforts were greatly appreciated by the leaders of the organization. On May 19th the party travelled to Sheffield, where they presented an entertainment to the Sheffield branch saints. William Fitchett was the organizer for the functions.

The Gainsborough branch Gold and Green Ball, sponsored by the Branch M. I. A. and held in the town hall on May 18th, was a gala affair. Well planned and beautifully staged, it attracted the attention of many. Easily the feature of the evening was the crowning of the queen. A bevy of dancing girls from Miss Girdlestone's school of dancing, costumed in white, were the attendants at the coronation, making it pretty sight. Miss Hazel Pye, Gainsborough's 1933 beauty queen, presented the crown to the young lady who was selected queen. Councillor Baines and Messrs. Kemp and Clapham of the British Legion were masters of ceremonies, and awarded the prizes for the dance competitions of the evening.

To many it seemed unusual for smoking and drinking to be prohibited in a function in the town hall, but it was apparent that most of the guests were well pleased with the way the ball was conducted.

The district elders, assisted by Sister Nettie L. Woodbury, were in charge of the arrangements for the affair. Brother William Fitchett was in charge of the catering, and was ably assisted by members of the branch.

Sheffield—A splendid example of inter-branch friendship and good will was the concert social presented in the Sheffield branch hall on May 19th. Thirty members of the Gainsborough branch, under the direction of Elder Max R. Openshaw and Brother Fitchett, travelled from Gainsborough to Sheffield to present a programme for the entertainment of Sheffield saints and friends. A supper served by the Sheffield Relief Society sisters preceded the event, the proceeds of which will be set aside to aid in the development of Scout and Wolf Cub work in the Sheffield branch.

It took more than inclement weather to dampen the spirits of the Sheffield saints who had planned a Whit Monday outing at Graves Park. After a few games and a picnic tea they abandoned the field to the rain and wind and repaired to the Sheffield chapel, where more games and a social evening concluded the Whitsuntide holiday.

Nottingham—Titling was the theme of the Nottingham branch conference held Sunday, May 27th. Speakers were Miss Winnie Harrison, Sister R. Tinson, and Brothers Samuel Hawson and Sydney Robinson, as well as the travelling elders. The service was conducted by President Kenneth F. Cropper.

Personal—On Sunday May 6th the infant daughter of William Edward Trumble and Mabel Trumble was blessed by Elder Max R. Openshaw and given the name of Margaret Mary Louise Trumble.

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